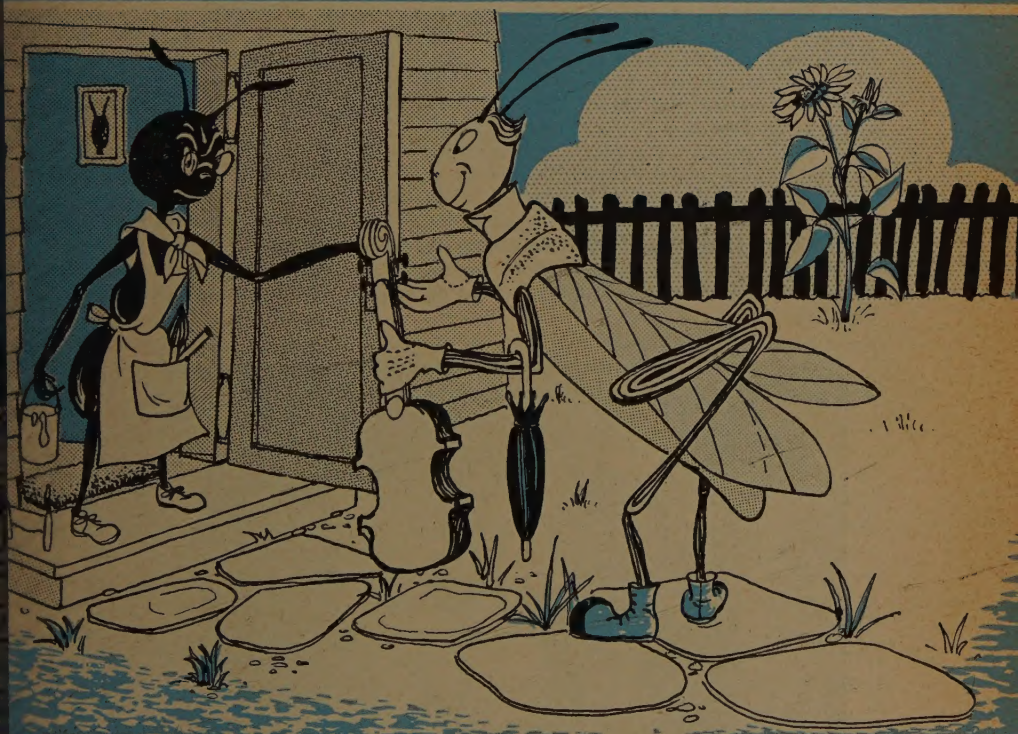
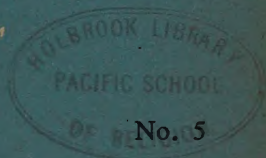


FEDERATION

NEWS SHEET

VOL. XIII

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The Ant and the Grasshopper

"Is there room in the house for me and my arts?" asked the grasshopper.
"No", said the ant, "this is an institution for those who want to learn *how to do things*".
"But do you know why you are doing these things?"
"That is a question we don't bother about", replied the ant. "Go away. I have no time to waste — I have an anthill to build."

WORLD'S STUDENT CHRISTIAN FEDERATION

13, rue Calvin, Geneva
(Switzerland)

STAFF NEWS

All staff members, with the exception of Harry Daniel and Valdo Galland, took part in a meeting of the W.S.C.F. Officers at Bièvres at the beginning of August.

Following the meeting, *Leila Giles* and *Kyaw Than* went to Finland where, together with John and Margareta Deschner, they led the Federation Chalet, which this year was devoted to questions of pastoral care.

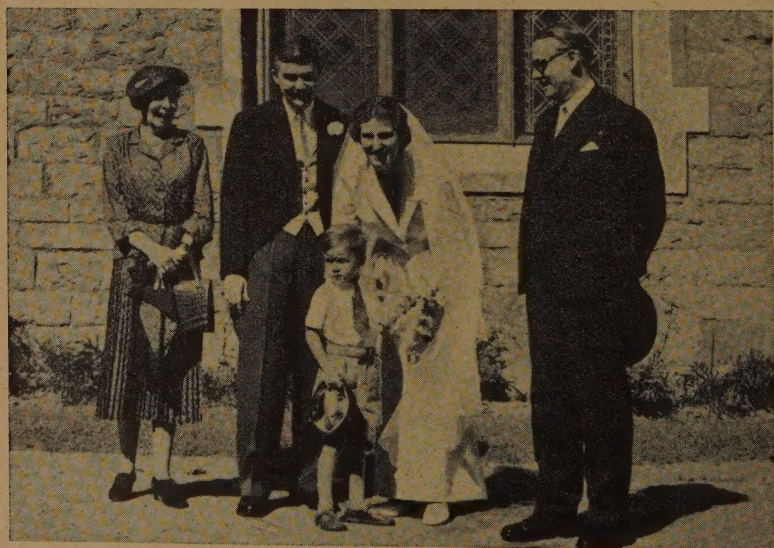
Philippe Maury returned to Geneva from Bièvres and has since participated in several meetings of the World Council of Churches. He will visit Scandinavia in October.

Valdo Galland is in Uruguay where he has been on vacation following his extensive trip in North and Central America. He is now continuing with preparations for the leadership training course which will be held in Cuba at Christmas.

Harry Daniel, whose appointment on the Federation staff was extended until December 31, 1953, by the Officers, has not yet been able to secure the necessary permits to visit Korea, but he is continuing his efforts to obtain them. In the meantime he is helping the S.C.M. of India, Pakistan and Ceylon, and is planning a visit to Malaya in the latter part of the year.

After his return from Finland, *Kyaw Than* will have a period of vacation, and then return to the office where he will make preparations for some coming meetings, especially an Asian Seminar to be held in Bangkok at Easter, 1954.

M. M. Thomas, general coordinator of the University Commission of the Federation, is spending several weeks in Europe on his way to New York for a year of graduate study at Union Theological Seminary. He participated in the Officers' meeting and attended the Student Course at Mainau Castle International Centre, Germany.



Marie-Jeanne and John Coleman following their wedding in Geneva on July 27, with Dr. and Mrs. Robert Mackie and Jean Maury

NEWS LETTER

Dear friends :

Here is a dialogue which I overheard between two student workers.

"Do you know much about the University Commission of the Federation?" asked one.

"Yes, a little. Too intellectual for me.

They do something or other with professors, and they talk a lot about universities and their purposes. But I haven't figured out what all this has to do with student evangelism. That is my job, and I believe it is also the Federation's."

I do not know whether this attitude is typical of students and student workers in the Federation community — it may or may not be. But in any case there is a great deal of ignorance of what the Federation's University Commission is about and what is its *raison d'être* in the life of a movement which is concerned with student evangelism. It is not the purpose of this News Letter to give you a lot of information about the work of this Commission — you can get that elsewhere if you are interested. But the question here is, why should you as a student worker or member of the S.C.M. be interested in it? Has the University Commission anything to do with the pastoral and evangelistic work of the S.C.M. and of the Federation? I believe it has.

Let me tell you two stories.

Matthew was a student of mine in the Christian boarding high school where I taught for two years. He came from a Christian home and his parents were not neglectful of his Christian training. At school he developed his knowledge of the Scriptures and was a leader of the prayer meetings and all other Christian activities of the school. From there he went on to college — a church college. When I saw him three years later he was no longer a Christian. He called himself a "rationalist", whatever that may mean. I asked him what had happened to his Christian faith, and he replied that at college a whole new world of science, with its own climate of thought and worldview, had opened to him. He was fascinated by it. He had continued his association with Christian activities and groups for a year, but gradually he gave it up, not as the result of any definite decision, but simply because he was no longer enthusiastic. The Christian faith was nothing more than the outdated faith of his parents. Later he became a confirmed rationalist. He asked me what I thought.

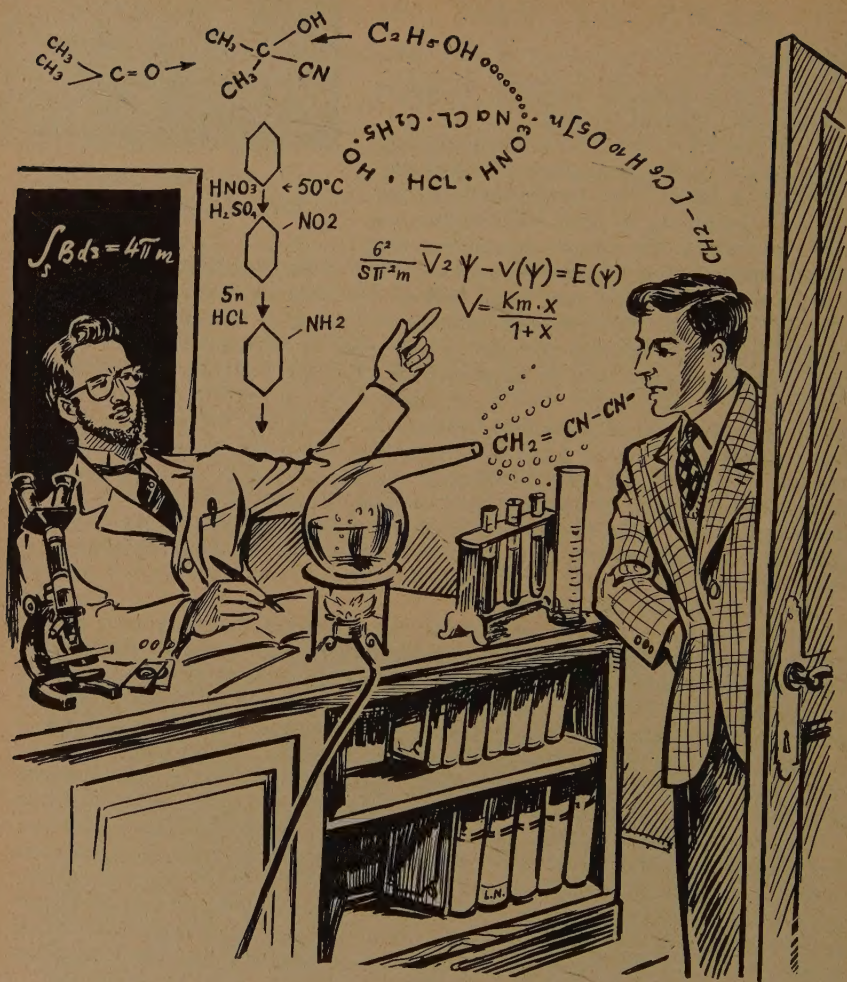
"Well, my friend", I replied, "I am familiar with your experience. Did you not make any attempt to restate your Christian faith in the light of the new world of science that was opening up to you?"

"Yes, I did, by myself. My Christian group was not interested; neither were my Christian teachers, whom I felt were living in two worlds — one in Bible classes and the chapel, and the other in the classroom. They did not seem worried about or interested in the relation between the two. I was. And gradually I found that you cannot hold two opposing world-views, just as you cannot serve two masters. So I threw the out-dated Christian God overboard. I now believe in reason — it's much surer!"



Campus Gods

From *The Intercollegian*, Sept., 1953



Life — Monologue or Dialogue?

"All that is real must be reducible to formulas", the scientist affirmed. His ghost appeared and contradicted him: "But God refuses to be so reduced." "Then He does not exist!" said the scientist. "I have given Him up as an illusion." "Does your neighbour exist?" the ghost asked. "Yes", said the scientist, "He is reducible to material, mental and social formulas." "Then he does not exist as your *neighbour*", said the ghost. "Go away. Even you do not exist. Why disturb my pleasant monologue?" "Am I an illusion?" said the ghost. "If I am, why do you shout at me?"

If this is the experience of students who are brought up in the Christian faith, what about those who have had no such training and whom the S.C.M.s want to win for Christ? To meet this problem the S.C.M. has to help the members of the Christian community in the university, both students and teachers, in their struggle to rediscover and restate Christian beliefs in terms of the intellectual milieu in which they are living. How many students I have known who have been helped to retain their Christian convictions because they were in touch with groups of students and teachers who found that the Christian faith and their scientific activities were relevant to one another!

But how are they relevant? That is the question the University Commission is seeking to answer.

Here is another story about a Christian graduate student, with a passion for his research activities in the university. Not only during his waking, but also in his sleeping hours, his mind was in the laboratory.

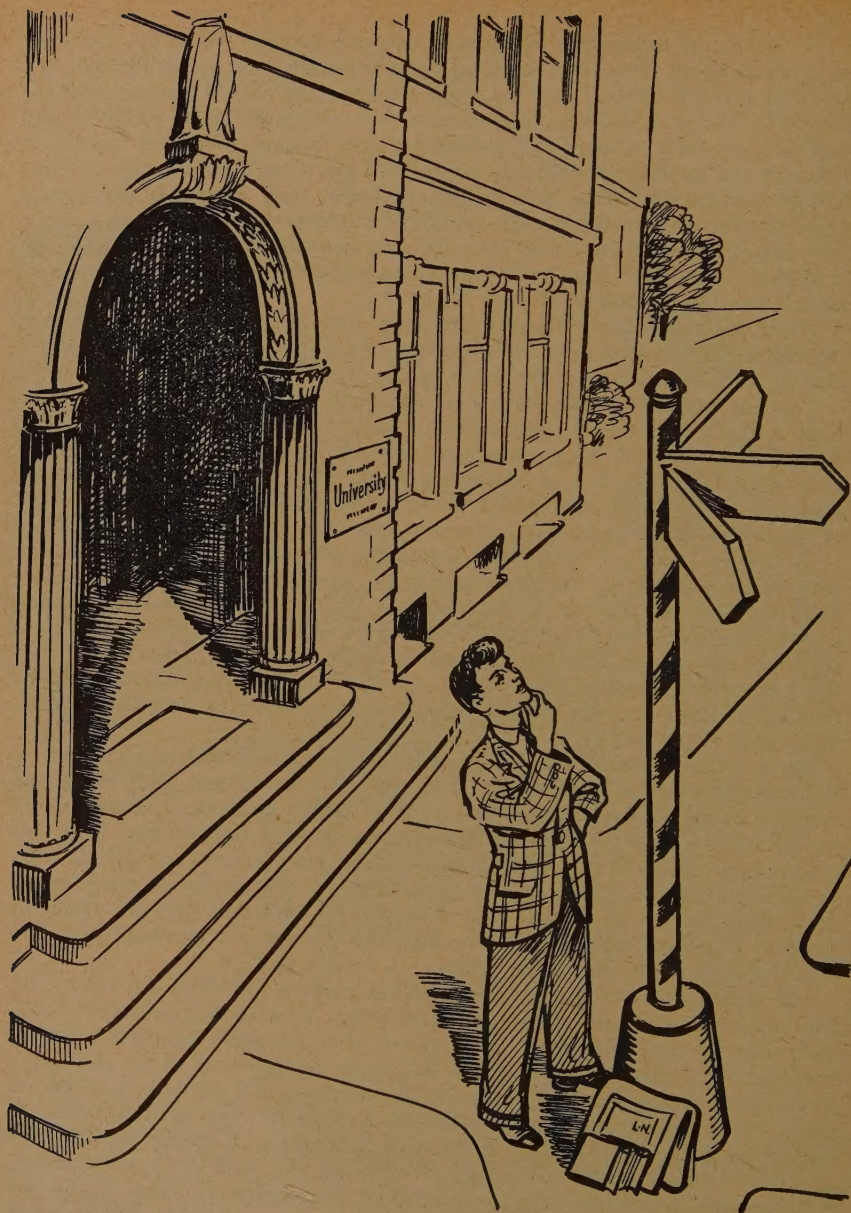
"These praying people bore me", he told me. "They want my soul. That is all right, but is God interested in what fascinates me — my research? Whenever people talk about vocation, they talk about something which comes *after* my studies, as though everything here is just a preparation for something after. It corresponds to their pie-in-the-sky-when-you-die attitude. Most of my excitement, frustration, joy and sorrow is connected with my research."

He spoke truly. Most of the hopes and difficulties of his personal life were related to his success or failure in his research, to the pride, jealousy and irritation that marked his relationships with those who worked with him in the laboratory, to the contempt with which he regarded those who were studying the arts or who participated in extra curricular activities, and to the lack of emotional balance in his own life. And the S.C.M. failed in its pastoral job because it considered his personal problems as something apart, something extra-academic.

It is precisely here that the University Commission becomes relevant to the pastoral work of the S.C.M. It speaks of vocation, not after study, but in it; it speaks of study and research not as purely intellectual activities, but as the total activity of persons in conversation with one another in a true community under God. I remember a participant in the British S.C.M. Westminster Conference saying, in speaking of the discussions on the vocation of students in the university, that it seemed to him that here for once the S.C.M. was fulfilling its pastoral responsibility for his personal life. Do you think he really meant something? I believe he did.

Of course the evangelistic and pastoral purpose provides the reason for the University Commission in the Federation. It is its motive and its goal. But when we start thinking of study as vocation, there are technical questions involved. For instance, what about the nature and purpose of the institution in which we study and the community of professors and students in which we live? What is their relation to society as a whole? These questions need to be tackled in the light of the Christian understanding of the saving Lordship of Christ over the whole of man and his cultural life. And don't get impatient if sometimes professors' discussions about the university seem to be too technical. However, you certainly do have the right to say, "Stop now! Are you aware always of the evangelistic and pastoral purposes of the discussions?"

Yours sincerely, M. M. THOMAS.



Just out of the University

"They have trained me to walk fast, but where am I supposed to go?"

“WHY STUDY?” AND “WHY THE UNIVERSITY?”

DONALD MATHERS

There is a story going around that when Professor Donald Mackinnon was a tutor in Oxford, two of his students came to ask him if they might be excused from some work, in order to take part in the Mission to the University which was going on. They were demolished and dismissed with the reply, “Evangelism is a spare-time occupation”. I feel that the story ought to be true : partly because I have heard it from his own lips (and is he not a Professor of Moral Philosophy ?) and partly because it embodies so excellent a principle. There are no doubt some people who are professional evangelists, whose job it is to serve the Church in this way, and who are paid for it ; but a student’s job, the job for which he is paid, or underpaid, by his government or his family, is to study. If he does not like studying or isn’t very good at it, then perhaps he ought to ask whether he should not be doing some other job, but in any case he had better reflect that the maxim, “Do first the job you are paid for”, may well be valued as highly in heaven as it is in Scotland.

All this might seem to suggest that the business of being a Christian is to be pushed off to the periphery of one’s daily life : outside working hours, or on Sundays and the like. But quite the opposite is intended. No amount of fidelity in attending church services, or taking part in special evangelistic campaigns, or (for that matter) working in the S.C.M., can be a substitute for being faithful in the job that God has given us to do, which for most of us is study. Many university teachers are said to be afraid of University Missions and the S.C.M. because they upset people’s work. No one can deny that they have some justification.

What does the British S.C.M. do about this ? Because it is a Christian movement it tries to make prayer and evangelism distinguishing marks of its fellowship. Because it is a Student movement it tries to do the same with study. Were it a workers’ Christian movement or a lawyers’ Christian movement, things would no doubt be different, but “the reasonable service of the student as such is the liturgy of the mind”. In the local branch the study group, along with worship and lectures, forms the basis of the whole life. It may be study of the Bible, or study of Christian doctrine and the life and worship of the Church, or it may be study of Christian obedience in society. The focus of interest changes from time to time, but the Movement always tries to remind people that true study must be open to both the witness of the Scriptures and the challenge of the so-called secular world. Only with a Bible in one hand and a newspaper in the other can the Christian student really face his job.

In its conferences, too, the Movement tries to make study, as the special obedience of the Christian student, come alive. In addition to its ordinary conferences, prayer schools, Bible schools, and so on, the Movement runs a special study conference each summer. This lasts rather longer than the

ordinary conference — about ten days, and the most important thing in it is not the series of lectures by distinguished speakers, but the seminar groups where ten or a dozen students under the guidance of a tutor do a piece of study together. To make this possible we need a good library, and with the help of members of the conference about two thousand books are assembled each year. This idea has been developed even further in the Federation Chalet, and a very good thing it seems to be.

We all of us like to be Christians at arm's length, to be experts on other people's Christian duty and to shout, "Hey, sinners, repent!" to the people in the next street. As students, we are infected with the urge to "do" things — do anything, except be students. Goodness knows we need relaxation and outside interests, but our first interest ought to be in the university, and that is where our first Christian duty lies. Nor is this escapism — for we can make our greatest contribution to some of the world's (and the Church's) basic problems right in our own colleges: the problems of science and religion, the colour bar, tolerance. Happily there are many groups in the British Movement working at these problems: sometimes mixed groups of teachers and students, Christians and non-Christians, Britishers and students from overseas, white and black, but not nearly as many as there should be.

How often one hears people say, "When we get out into the world we will be able to do something about this", but will Christians find a more important field for their work than the universities, the place where in any case God has set us? It seems inevitable that for generations to come the managerial class, the leaders of Church and state, those who run the press and the radio, will come through the universities. And there too students from overseas, and especially from Africa and Asia, will come in their most impressionable and formative years. There the friendships that they make or fail to make, the impressions that they receive, will be crucial for their future and the world's. Where could the plain Christian duties of friendship, tolerance, sympathy and integrity be more vital?

Then there are the ties between our own universities and those abroad. Many local S.C.M.s have formed links with colleges abroad and exchanged letters and visits. Our British S.C.M. has recently been asked to find over fifty teachers for Christian colleges in India and hopes to secure them in the next year.

All this may seem very obvious. But it is not obvious to the thousands of good Christians who come to college and see only two main duties — their duty as students to get a degree and their duty as Christians to go to church, read the Bible and say their prayers. If we really believe that God means us to be students, we must discover for ourselves and show to others what being a Christian student really means.

The crisis in the university has been most discussed by the professors in the last few years. They may have had enough of it to be going on with, but each new generation of students has got to be brought to ask for itself what the university is for and what it means for society and the Church. If this is done, and if we can show Christian students their duty in the classroom, the library and the laboratory, we will have created that real ferment without which the "spare-time evangelism", the meetings and the Missions, will not get below the surface.

WHY ARE WE CONCERNED ABOUT THE UNIVERSITY PROBLEM?

TSUNEGORO NARA

It was recently reported in large type in the Japanese newspapers that a special chair had been created in the Faculty of Political Economy of W. University, one of the largest non-government universities in Tokyo, through a gift from the Japanese Employers' League. Here lectures are given by members of the League on such subjects as administration of modern industry and monetary policy. It was said that directors of these large companies wished to educate students to see things from their point of view before they hired them to work in their companies or factories. This news created a real impression because it was reported immediately after the disturbances which had arisen between students of that university and the police in connection with a communist-inspired student strike, and this was naturally regarded as one positive sign of anti-communist work among students. Lectures given from this chair are welcomed by a certain group, but the majority of students show little interest in them.

When someone asked the administration of K. University why they did not establish such a chair, they answered ironically that they did not need one because all their chairs are more or less of this type. The Alumni Association of that university has a definite sphere of influence in the business world, and the future of its students is more assured than that of students in any other university. As a result there is almost no leftist movement among them. The commercialization of modern university education is thus becoming more and more marked.

What about the situation in government colleges and universities, which make up two-thirds of all the institutions of higher learning in Japan? Except for old established ones like Tokyo and Kyoto, most of the "new system" universities are not worthy of the name, because of their poor faculties and equipment due to the very inadequate national budget for education. And there is still much confusion and conflict over the problem of the relationship between general and specialized or technical education.

Moreover, the financial situation of students is in general still very difficult, just as it was right after the war, and many cannot find enough time for study because of their *arbeit* (this German word is used among students in Japan not for academic work but for outside work to earn money for school expenses). This economic poverty has produced intellectual poverty, and it is often said that the scholastic ability of post-war students is lower than that of those in the pre-war years.

As a result of all these factors, the question, "What is the university?", is not theoretical but very practical and urgent in Japan.

Until recently the student Y.M.C.A.¹ was regarded as an extra-curricular activity, and consequently it existed alongside the university but not in it. It had no relationship with the essential element in the university, which is study. How relevant is the Christian message to this essential life — the academic activity — of the modern university? This problem has been studied by our students, and various reports of, and our members' participation in, the University Commission work of the Federation have provided us with a strong impetus and many helpful suggestions.

"The university as a community" is one phase of this problem. Are colleges and universities in Japan worthy to be called *civitas academica*? Our students in reflecting upon their university life have noted the great loss of personal contact and fellowship between professors and students, as well as among students themselves. Knowledge is passed on from head to head, not from personality to personality. Lecturers prostitute their knowledge, and students buy it with their tuition fees.

Another phase of this problem is the relationship between Christian faith and scientific knowledge. It is difficult for undergraduates to tackle this problem adequately, because they do not really know how to study by themselves, in the true sense of that word; they are only "learning" now. So three groups of professors of different academic interests are studying this problem, each from its own viewpoint. But when they meet together to discuss in general terms, some twenty students are invited to join them. And it is interesting to find that some problems are more easily understood by students than by professors, whose interests are too specialized.

Some say that the Christian faith of university students is too abstract and unreal, and that if so much emphasis is put on this sort of theoretical problem it may become even more so. This is partly true. But the fact is that the university graduates who are holding to their beliefs and who are in their life outside the university seriously grappling with the problems of Christian faith and vocation, are those who were vitally concerned about these questions during their student days.

There is one university in the centre of Tokyo where there are not enough classrooms to accommodate all the enrolled students. The campus is so small and the student population so large that the atmosphere is something like that of busy market. We have a fairly strong Y.M.C.A. group here, and in it the university problem is discussed in a vital way. Many members confess that they might have finished their studies without ever knowing what the university really is had they not joined the "Y". We need more such Christian student groups whose aim is not merely to save souls, but to help the university to fulfil its true destiny.

¹ The student Y.M.C.A. and Y.W.C.A. form the Movement in Japan which is affiliated to the Federation.

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THE UNIVERSITY CONCERN IN THE LATIN AMERICAN S.C.M.s

Even prior to the first Latin American Conference of the Federation the Movements of South America were really concerned about the university problem, the vocation of the Christian student, the nature and purpose of the university, and the evangelistic task of the S.C.M. in the university milieu. Two examples suffice to substantiate this. The Brazilian Movement has had a University Commission for a long time, and some years ago, after studying the teaching in the universities of that country, this Commission issued a statement to be studied by all branches of the Movement, in which it noted with regret that "our universities turn out technicians but not men". In Argentina the study of the university question led one S.C.M. member to go more deeply into the history of the university. He presented the results of his research to the Buenos Aires branch in a series of addresses which were later published by the Movement, and this pamphlet served as preparatory material for the first Latin American Conference which took place last year near São Paulo. There was not a delegate at this conference who, after the study of the university, its history, its *raison d'être*, and its present situation, did not catch a vision of the strategic importance of the university and of the witness of the Christian within it.

Here are the practical recommendations which were formulated by the University Commission of the São Paulo conference :

a) that each S.C.M. study such subjects as "The Idea and Mission of the University" and "University Reform", with a view to deepening the understanding of its members regarding the relation between the Christian faith and the task of the university. To facilitate this task, it is suggested that the W.S.C.F. and other similar organizations make relevant literature available in both Portuguese and Spanish for the growing S.C.M.s in Latin America ;

b) that S.C.M. members, with this preparation, participate actively in student organizations and university administration so that through these and other means they may work for the reformation so necessary in Latin American universities ;

c) that in order to be an effective influence in his university, the Christian student be consistent in all his actions, setting an example by being both an excellent student and a good companion ;

d) that the S.C.M.s secure the cooperation of Christian professors in order to make a united Christian witness in the university ;

e) that if the university does not further the spiritual growth of the student, but rather represents a negative influence by imparting a rationalist and materialist orientation, the S.C.M. concern itself with filling this gap or correcting this pernicious influence in the student's life ;

f) that there should not exist a separation between the intellectual life of the student and his Christian faith. Therefore every S.C.M. should help

its members to relate their studies to the Christian faith, not only in a general way but for each individual discipline ;

g) that even though they may not change the structure of the university, Christian students through their personal influence should combat the prevailing materialism by witnessing that Christ is Lord and that all thinking should be bound by obedience to Him.

These are the general lines of a plan of action which is far from being followed everywhere. For we must not forget that the S.C.M. in Latin America is only beginning its work in the realm of the "university question". Many obstacles hamper these beginnings. Too often the university is transformed into a servile instrument of the party in power ; those who do not agree with the government's line of action must keep quiet — that is, must renounce a proper function of the university — or leave. In certain cases the S.C.M. is practically a clandestine organization. I will not cite any particular country, for on several occasions I have been earnestly requested never to publish anything on this subject. Similar difficulties also arise in the religious realm, especially in Colombia.

Problems of a material nature should not be minimized. The Latin American student is not a student who works to earn his living, but a worker who studies when he has time. The solution of one of my friends — to work at night in a pharmacy and to study medicine during the day, sleeping an hour here and another there — is far from ideal.

Another problem arises on the ecclesiastical plane. Often leaders of the Evangelical Churches do not understand the necessity of maintaining the balance between the university and the Church ; in other words, they fail to understand the strategic importance of the university and of the Christian within it. This failure arises very likely from the fact, pointed out by the University Commission at São Paulo, that the university does not make itself felt among the majority of the population. What is even more disastrous is that this misunderstanding among the churches is accompanied by the refusal to cooperate effectively with the S.C.M.

Finally, as was pointed out at São Paulo, the Latin American S.C.M.s suffer from a terrible scarcity of adequate literature on the university question. There is a pressing need for translations of some good books into Portuguese and Spanish.

It is to be hoped that the study of the university question from a continental perspective, which was begun at São Paulo, will be pushed forward at the coming conference for Movements in the Caribbean area, to be held in Matanzas, Cuba, December 24 to January 5, 1954, and that further efforts will be made to discover ways through which these S.C.M.s can overcome their difficulties and at the same time improve their program of action.

*Where is the life we have lost in living?
Where is the wisdom we have lost in knowledge?
Where is the knowledge we have lost in information?*

From *The Rock* by T. S. ELIOT

STUDENTS AND UNIVERSITY PROBLEMS

FRANK GLENDENNING

The first international student meeting to be held in Europe for the discussion of the university question was held in August at the International Centre, Mainau, Germany, in cooperation with the W.S.C.F. S.C.M. leaders from France, Germany, Great Britain, Holland, Belgium, Sweden and Denmark participated, and there were speakers from Sweden, France, Great Britain and India.

What was the significance of the course?

Eberhard Hollweg, a student of the University of Bonn, writes:

"For two weeks we worked together to make clear what was meant by the theme of the conference, *The Task of the Christian in the University*. We tried to make a true and honest analysis of the contemporary situation in the European universities, and of our place as Christians in them. We also sought to gain new insights and to use this opportunity to exchange experiences with students from other countries.

"Each day began and ended with worship in the chapel, led in turn by members of the course, speaking for the most part in their own language. After breakfast there was Bible study on the Letter to the Ephesians. Copies of the study outline had been sent in advance to members of the course, and the groups were led by the participants in turn. This corporate study of the Word of God formed the basis of our whole community life. Each morning there were key-note lectures and discussions on such general university questions as the problems of the modern university, the university and society, the need for a free university, and the university and the Church. In the



First international European student conference on the university

afternoons of the first week we met in three commissions on : a) Modern students and their personal problems ; b) Christian students facing social and political problems, and c) Christian students in the university. During the second week we had workshop sessions to discuss such practical questions as the approach to freshmen and students from other countries, and the organization and program of the local S.C.M. branch.

"For me the course was specially marked by one thing. We had come together to work. Each of us knew how great is the need for trained student Christian leadership and how important it is to see our responsibility within the context of the total life of the university and of the Federation."

After this factual account of the course, what more is there to say ? It seems, however, that this letter from Jan-Erik Wikström, a student at the University of Göteborg, conveys what was in the minds of many of us as we left Mainau.

"I wonder why it is that the discussion of the contemporary university, which has been going on in the Federation for the last many years, has never reached the membership of the European S.C.M.s. ? We realized that this student leadership course at Mainau was the first international conference of its kind in Europe to discuss the dilemma that faces the university in these days, although it seems certain that the university question is intimately bound up with the great cultural and political crisis which our generation must face.

"Through our study together we were able to see the complexity of the present situation against the background of the historical development of the university. We were thus led to discuss some of the problems raised, at least in the West, by the university in a technological and depersonalized society. These proved to be extremely complex and practical. When, for instance, we discussed the need for a clearer awareness of the nature of the university community, this was immediately called in question by many students, for whom the idea of a university community in the old form was a meaningless concept. Or when we were talking together of the relationship between the university and society, one student suggested that there was a clear analogy here with that of the relationship of the Centre to the thousands of tourists who wander around the grounds of Mainau every day.

"Far from leaving Mainau as starry-eyed idealists, we went away without any solutions, but consciously aware, perhaps for the first time, of the underlying problems that we have to face. It was so good to discover that our study of Ephesians was relevant to our common membership in the Christian Church and in the university, and it was through this that many of us came to see the concern of God in Christ for the whole of His creation."

It can be said without question that the course was essentially practical. No-one was able to get far without having his presuppositions severely challenged, and many of us saw for the first time the real complexity of the Western European situation. The British S.C.M. is tending to get stuck in its thinking about the university, while the Continental Movements have just begun to consider it. There is a common basic problem here, and the keen reaction of the students who were at Mainau suggested that future conferences of this kind would continue to fill a real need in Europe for some time to come — to make the university discussions real at the student level.

UNESCO

Three times since last October the Federation has been represented at meetings of UNESCO held at the Maison de l'UNESCO in Paris : by delegates at the meeting of Non-Governmental Organizations which preceded the General Assembly, by observers at the Assembly itself, and finally by delegates at the Consultative Meeting of Youth and Youth Service Organizations, held in February. One's first reaction at meetings like these is inevitably bewilderment at the weight and complication of activities and organization which UNESCO represents. It is not easy to see at once just where the Federation fits into the picture, but one can take advantage immediately of golden opportunities to establish on a personal level relationships with other international organizations and to reach some understanding of their very varied activities and attitudes.

In fact, however, one comes soon to see that the Federation, like every other organization, can play a part in direct proportion to its desire to do so. As an organization with consultative status, we are assured of an open and attentive ear at the UNESCO Secretariat, and there is more than one point where our opinion is sought. This is more particularly so since the youth meetings in February, when we combined with two other international student organizations to ask that special attention be given to student interests (which hitherto have been rather unprofitably merged with "youth" in general), and we are now pledged to help UNESCO to prepare a brochure concerned with methods of international education among students. If you have any experience in this field, it will be welcomed at the Federation office within the next few months. Further, national Movements might well discover whether they could contribute to discussion of the more specific local problems which concern the national commissions of UNESCO, in their own countries.

Among the array of UNESCO publications there are quite a few which might prove of real help to us in various departments of our work. In particular there is a splendid series on race, a subject on which, in the normal way, authoritative documentation is hard to find. Catalogues of these publications are available, and it is sometimes possible for UNESCO to supply without charge a set of copies for a specific purpose (for example, for a conference on the subject). Requests for such sets should be sent to the Federation office by Movements in all countries except the United States, where an appeal should be made directly to the UNESCO National Commission. Copies of these publications can, of course, be inspected at UNESCO National Commission offices in each country.

Last year UNESCO generously provided travel grants for delegates to Federation conferences, and we believe that similar help will continue in the future. Where it is possible, local and national groups might well profit from contact with UNESCO and take advantage of the opportunity to give, as well as to receive. The decisions and activities of UNESCO have an effect on public opinion and on material welfare in many countries, which is none the less significant because it is not at once obvious and spectacular. Where we can, as Christians we are bound to help.

MEDITATION

Blessed are the pure in heart : for they shall see God. Mat. 5 : 8.

In the Book of Esther (1 : 14) the seven princes of Media and Persia who stood next in honour to Ahasuerus are described as those that "saw the king's face". And Jesus once said, using, I think, this same metaphor from an Oriental court, that the angels who look after little children always behold the face of the Father in heaven. They have immediate access to the divine presence, the right of audience. They are among the most favoured in court. So it is the pure in heart that are "far ben" with God, to use the Scots expression, in His inmost fellowship (cf. Ps. 24 : 3-5).

After Pascal's death a servant discovered, sewn into his coat, a scrap of parchment which apparently he had always carried with him. It was a record in broken words of an overwhelming ecstatic experience of the Divine Presence. Among its breathless phrases is one which reads like a cry of amazement : "Not the God of philosophers and of scholars." *Non des philosophes et des savants !* The great scientist and philosopher had discovered that God revealed Himself not to the wise and prudent, but to babes, not to learning, but to love, to the pure in heart (cf. Mat. 11 : 25).

As with all the Beatitudes, the promise of this one has a double fulfilment. Now and in the future the pure in heart shall see God. Of the nature of the heavenly vision we do not know and cannot speak : "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive" (I Cor. 2 : 9). "It doth not yet appear what we shall be" (I John 3 : 2). But in a measure there is a divine vision for this world too. The pure in heart are aware of a reality that most of us miss. They are sure of God...

But that is not what Jesus has in mind here. The pure in heart are the sincere and single-minded. Purity here means freedom from any admixture of base matter, as we speak of pure food, pure water, and so forth. A pure heart is one that is absolutely sincere and single-minded in its desire to love and serve God. The opposite of the pure in heart is the double-minded man who is unstable in all his ways (Jas. 1 : 8) — the half-hearted man...

Who of us can stand this test of utter sincerity ? We half-believe. At times we are ready to do anything to prove our loyalty to Christ. But at other times we are slack and half-hearted. We have much need to pray —

"Look not on our misusings of Thy grace,
Our prayer so languid and our faith so dim."

And so we seldom "see God", are seldom sure of His presence.

The vision of God is a spiritual vision and is dependent upon spiritual qualifications... To see God even in Jesus needs the pure heart...

From *The Beatitudes* by HUGH MARTIN.

* * *

Beloved, do not believe every spirit, but test the spirits to see whether they are of God ; for many false prophets have gone out into the world. By this you know the Spirit of God : every spirit which confesses that Jesus Christ has come in the flesh is of God... (I John 4 : 1-2).

The intellectual lives in a world full of "spirits". Whether he be studying law or literature, medicine or natural science, he comes into contact with ideas and hypo-

theses, with judgments and prejudices, which are somehow related to views about the world and about men, that is to say, which represent some particular spirit. Most often he does not know this, or is too naive or too lazy to identify the spirit which lies behind the teaching which he receives. Or, again, he takes things easy by reflecting that one should be tolerant in matters of science, since every branch of science has a right to have a spirit of its own. And so he becomes a sort of polytheist : Christian in the domain of the inner life, humanist in his view of history, determinist in his conception of nature, historical materialist in his conception of economics, or whatever other strange combination may result from the impact on his thought of the various conscious or subconscious ideologies of his teachers. But thus he denies his vocation ; for that vocation consists in learning to distinguish and to think critically. And he does not even measure up to the standard which all professions have in common : the knowledge of the material with which they are dealing...

But how does one test the spirits ? Should a Christian simply oppose his own spirit to the others ? No. The passage of St. John indicates a better answer : "You can recognize the Spirit of God by this — every spirit which confesses Jesus as the Christ incarnate comes from God." That may at first seem an abstract criterion ; but when we look more closely it appears that it is in reality most concrete. For it binds us to a definite historical reality. And so it gives us a firm foothold within this world.

... Our criterion has to do with "spirits", that is with the systems and frameworks which are built around the facts. Again, our task is not merely the negative one of rejecting ideologies which contradict the central affirmation of Christianity. It is above all that of working out the implications of that central affirmation for the various realms of intellectual life. At a time when thought-life is almost completely secularized, even among the large majority of Christians, that calling is of superhuman difficulty. But it is just as urgent as the other calling to carry Christianity into a social and international life. In fact, the two are interdependent. Unconverted thought and unconverted action belong together. There is just as much need of an "intellectual gospel" as of a true "social gospel".

Our intellectual life can of course never be fully Christianized, just as our social life can never be fully Christianized ; for man on this side of the Kingdom of God lives in the never-ending tension between God's grace and human sin. Our efforts to arrive at a Christian conception of science and culture can never, therefore, pretend to represent final or definitive truth. For the same reason, we are not to build up closed scholastic systems which have no place for new facts. But what we can and should do is to serve God with our minds as much as with our hearts and wills, and thus to demonstrate our belief in the fundamental unity of all truth. In doing that, we should be serving both the university and the Christian community. For what the university needs most of all today is precisely a body of men who believe in the unity of truth, and who therefore force the university back to its real mission of seeking "Truth" and not merely "truths". But we should be serving the Christian community at the same time, for we should be giving it a voice in the realms of life in which it is at present mute and impotent.

Quoted from *None Other Gods*, by W. A. VISSER'T HOOFT.

SOME BOOKS FOR STUDENTS ON THE UNIVERSITY CONCERN

J. EDWARD DIRKS

Evangelism in the university should not be conceived in isolation from academic work but as having an integral relation to it. The student who testifies to Jesus as the Christ in the academic community shares with that community the perplexities of the intellectual world today, attempts to keep as much intellectual integrity in relation to others and their "faiths" as he does in his own religious convictions, and seeks to work and live in and through the community of faith.

Discussion of "the university question" to date has taken place primarily among Christian teachers. The Commission is encouraged by these discussions, but they are not the responsibility solely of adults, for students too can and should be led toward a consideration of their areas of study in relation to the Christian Gospel, the whole range of responsibility in the college and university world, and a greater articulation of their Christian concern for what the university should be and what education should centre upon. Conferences and discussions can be profitably held in national Movements; some students, especially those who are more mature, can meet together to discuss the way in which their own particular discipline must be re-examined and its presuppositions re-defined in the light of Christian faith and its insights; others will want to consider some of these questions with their teachers in group discussions. Christian conversation between students in secular disciplines and in theological studies can be profitable. The critical awareness of basic presuppositions of knowledge, its integration and validation, and its relationships to the Christian Gospel, is the aim of such discussions.

Though many of the small volumes published in the Viewpoints Series by the British S.C.M. Press (56 Bloomsbury Street, London W.C. 1) are excellent for introductory reading, perhaps the most valuable for the purposes indicated above is No. 13 in this Series, *Christianity and the Modern World View*, by H. A. Hodges, Professor of Philosophy in the University of Reading. This is an exposition of Christian thinking in face of the modern world view by one of the really clear thinkers of our time; the substance of the brief volume contrasts "The Abrahamic Presupposition" made by persons of faith and "The Metaphysical Presupposition" which is spoken of as the prevailing basic presupposition or faith of the modern period.

The Study Department of the United Student Christian Council in the U.S.A. launched its work during the past year with the preparation of three study guides. While two deal with the Church and the world struggle, the third is directly relevant to the subject of concern here. It is entitled *The Christian Student and the University* (Association Press, New York). Dr. J. Robert Nelson edited these study guides; the one referred to here has four chapters: 1. "Christian Doctrine and the University" by Waldo Beach; 2. "The University and the Unknown God" by William H. Poteat; 3. "The

Contemporary College" by Warren Ashby, and 4. "The Christian Vocation to Studentship" by Wendell Dietrich — three are professors and one a student.

A third brief volume, much of which is directly related to students' interests and concerns, is *The Idea of a Responsible University in Asia Today*, an interpretation by M. M. Thomas of the Asian University Teachers' Consultation held at Bandung, 1951. It gives a series of papers, summaries of discussions, and reports by Commissions. The first part will be especially useful not only as a revelation of the "mind" of the Asian university and its sense of responsibility to society, but also as an indication of its search, from a fresh and new standpoint for the non-Asian, for meaning and coherence in the academic and intellectual world.

Among brief volumes which can assist students in given areas of discussion, there is little that is better, on the whole, than the pamphlets of the Hazen Foundation (400 Prospect Street, New Haven, Connecticut), entitled *Religious Perspectives in College Teaching*. These were prepared by and on the whole for teachers, but they can certainly be used with profit by the more mature student. (The Ronald Press, New York, has recently published these pamphlets in a single volume, edited by Hoxie N. Fairchild.)

Because the Bible and Christian doctrine are actually a profound part of that which is essential for study by the Christian student in the university today, it is possible to recommend two or three small volumes in this area. Eight studies introducing the Bible as a whole were prepared for students by Bernhard W. Anderson and are entitled *The Unfolding Drama of the Bible* (Association Press, New York). Other books in the Haddam House series are, of course, to be remembered in connection with this whole topic of discussion. For those students wishing a profound, yet very readable, introduction to Christian dogmatics, there is little to compare with Alec R. Vidler's *Christian Belief*, a course of open lectures delivered at Cambridge University (Charles Scribner's Sons, New York), though others continue to prefer the use of John Whale's volume on *Christian Doctrine*.

The continuing classics on "the university question" are, without doubt, Sir Walter Moberly's *The Crisis in the University* (Macmillan, 1949), John Coleman's *The Task of the Christian in the University* (W.S.C.F. Greybook), and Arnold S. Nash's *The University and the Modern World*. It is natural, of course, that other volumes are also becoming thought of as near-classics; in America, these include Amos N. Wilder's (as editor) *Liberal Learning and Religion* (Harper and Brothers, 1951), and Merrimon Cunnigim's *The College Seeks Religion* (Yale University Press, 1947).

These are certainly not all of the best books. And we have not yet touched upon those which should be referred to in specific areas of discipline or subject matter. Here a student is best advised to seek out his most sympathetic teacher and get his assistance. Moreover, the books indicated above contain bibliographies in more specialized areas. If the student wants to begin with the problem of idolatry and the university, perhaps it is not out-of-place to close with these two suggestions: *Gods of the Campus* by R. Hamill (Abingdon-Cokesbury, Nashville, Tennessee, 1949) and *Campus Gods on Trial* by Chad Walsh (just published by Macmillan).

PLANNING AHEAD

FEDERATION OFFICERS MEETING, BIÈVRES, FRANCE,
AUGUST 1953

On August 1st-3rd the Officers of the Federation met at La Roche Dieu, conference centre of the French S.C.M. The Rev. D. T. Niles acted for the first time as chairman of the Federation. All the officers were present, with the exception of Roger Blanchard (U.S.A.), Associate Treasurer, who was represented by Ruth Wick, Executive Secretary of the U.S.C.C. Two members of the Executive Committee, Peter Kreyssig, of Germany and Mikko Juva, of Finland, also took part in the meeting, along with David Head, newly appointed secretary of the West African S.C.M.s.

Plans were made for the various meetings to be held in 1954: an Officers Meeting and a consultation on "Church and World" in February in Germany, a South East Asian seminar in Thailand at Easter, a conference on "Peace" with the International Union of Students at about the same time in Europe, a student pastors conference organized with the Ecumenical Institute, at Bossey in April or May, a theological students conference for South America to be held in Brazil in July, a meeting of the Executive Committee in North America in August, followed by a consultation on Federation missionary strategy, and finally the participation of Federation leaders in the various student or ecumenical meetings to be held in North America in the summer of 1954.

A good deal of attention was given to the reports of Valdo Galland about his visit to North America, Central America and the Caribbean Islands and to the very encouraging developments in the two Latin areas. Latest plans concerning the leadership training course to be held in Cuba from December 24th - January 5th 1954 were approved. It is hoped that up to 80 delegates of the area will take part.

*Coffee at the Officers
Meeting*

Left to right :

- Peter Kreyssig
- D. T. Niles
- Marie-Jeanne Coleman
- John Deschner



A good deal of attention was given to the total programme of the Federation as it appears after reflecting upon the decisions of the General Committee. Emphasis was put on two major considerations. On the one hand it was recognized that it was now time to give particular attention to what was called "the pastoral dimension" of our programme, that is to say the way in which our thinking and action in all areas of Federation life and concern affect the personal life of students and thus call for not only a theoretical approach of an intellectual character, but also for pastoral care to persons. On the other hand, while witness is our "raison d'être", it cannot be carried on without recognition of its political implications, and at the same time politics ought to be looked on as a meeting ground with non-Christians.

In this respect careful attention was given to the report of the consultation between representatives of the Federation and the International Union of Students held at Vienna in June and to proposed plans for further discussion with that body¹. The officers approved of the plan for further conversations with I.U.S.

Finally the officers approved the budget for 1954, emphasizing the need to increase the number of secretaries to five, with particular attention to South East Asia, and the great importance of strengthening through financial support the work of Student Christian Movements in Latin America, Africa and Asia.

PASTORAL CARE

THE FEDERATION CHALET IN FINLAND, AUGUST 7-28, 1953

Just before the members of the Federation chalet began to gather in Helsinki, the Officers of the Federation were meeting near Paris, discussing the life of the Federation, and the points at which it is failing, and help needs to be given.

In the course of this discussion, Philippe Maury said: "One of the major criticisms directed against the Federation is that it does not help national Movements in their day to day activities. At what point does assistance need to be given then to local leaders and national secretaries? If the *raison d'être* of the S.C.M. is witness, it implies for them a task of doctrinal instruction, of Bible study, and of personal care for students. When personal contacts take place, witness must be carried out, and this involves not only that two persons will open up to one another, but also that they will take care of one another pastorally. A major responsibility of the Federation should therefore be to call the attention of all its members to the fact that whatever action is undertaken with regard to our evangelistic responsibility, nothing will be achieved if individual members do not enter into this pastoral relationship with the people with whom they live. The point of greatest failure of all movements seems to be at this point, almost without exception.

¹ A more detailed analysis of the decision made will be published in the Student World and in the next issue of the News Sheet.

That is to say that the Federation should emphasize continuously the *pastoral dimension* called for in all activities carried on by the S.C.M. or the Federation in all realms of their programme."

This phrase "pastoral dimension" has now entered into the life of the Federation. It was the brief with which three members of the Officers Meeting went off to Finland, to conduct a chalet on "pastoral care". About thirty five people met at Teiniharju (a schools camping place of the Finnish S.C.M., beautifully situated on a ridge surrounded by lakes in Eastern Finland, near to the Russian border), and stayed there for three weeks, listening to addresses, and to reports of student situations in the eleven countries represented, praying and talking and studying together, in an effort to discover what this pastoral dimension is, and to define what is meant by "pastoral care" in the life of the S.C.M. and the Church.

A more detailed account of the chalet will appear in *The Student World*, First Quarter 1954, but we are giving to News Sheet readers a "preview" of the chalet through the eyes of John Deschner, who was its director. Here are some of the things he wrote in his diary :

August 8th, Saturday.

"Teiniharju ('Deacon's Ridge') is a long narrow glacial moraine between two lakes. Just before the lodge it broadens out and encloses a perfect little lagoon. On all sides water and more harjus (ridges), and everywhere pine trees, white birches, blue water and peace. It is the peace that strikes you — not simply the absence of noise, but a positive quality in the nature and stillness. One does not expect to find the old tank barriers across the ridge, nor to remember the border so near.

We heard from six delegates in the afternoon. Two principal impressions : 1. the richness of life and experience and maturity represented among these students and leaders, 2. the frequency of *this* reason for coming to the Chalet : "I don't know how to speak about Christ to someone else." It is clear that pastoral care and witness will have to be a major theme, and that is healthy.

And in the evening, sauna ! Much explanation, and many trembling hearts ! Sauna is the Finnish steam bath, a ritual every Saturday night in winter and oftener in summer. It alternates sitting in a room full of steam and plunging into the coolish (!) lake, and is the only serious form of bathing in Finland. It is also a social event, a bull session, and, for some, little short of a sacrament. This anyway, can be said : it cleanses, relaxes and quiets. Our sauna is a hut on the point of the peninsula. Tonight many sceptics were converted. And at evening tea they sat, ruddy-clean like little children, sighing and smiling and demanding sauna again on Monday.

August, 10th, Monday.

Discussion day. The Theme : Student needs.

Aili (Finland) speaking of caring for each other in the S.C.M. and of facing with today's students the question : 'What is wrong and right ?'.

Judith (Australia) speaking of impersonal education in large classes, of the low value placed on studentship, of the numbers of foreign students, of the uncertainty with which many churches care for their students, of how to give effective expression to social concern, and of loneliness.

Kyaw Than (Burma) noting how students from villages 'lose their personalities' in the cities, how student life is without 'elders', how many students must earn their living while they study, how students (an important social group) are involved in political life, how Christianity in Asia is considered 'foreign', of racial tensions in Asia, of 'degrees at any cost', of changing man-woman relationships, of need for such Christian disciplines as prayer and Bible study.

Anne (U.S.A.) telling of lack of student status, nominal Christianity, loneliness, over-organization, demand for security, lack of studentship, eagerness to 'belong' but reluctance to accept responsibility, a 'sweet view of religion' ('you don't drop a Bible on the ground').

We spend all day discussing in small groups and together.



"... white birches, blue water, and peace..."

August, 11th, Tuesday.

In the evening, André Dumas (France) speaks in German on 'The Biblical basis of Pastoral Care'. He traces the concepts of 'helpmate' and 'pastor' (shepherd) through Old and New Testaments. God does not want man to be alone. He gives a helpmate, and only then is Adam given authority over other creatures. But man sins and there are two results: 1. Man is no longer the helpmate, but the accuser of his neighbour — Adam and Eve accuse each other. 2. Man must suffer work. But the relationship remains: 'Community can be hell or heaven, but it cannot be escaped'. And so in Genesis 4, we see man *a*) called to be his brother's keeper, and *b*) not wanting to be his brother's keeper. This is our starting point, this human situation for thinking about pastoral care.

John 10 speaks of Christ as Shepherd (pastor).

André's address gave the Chalet one fixed point for its work: *in pastoral care, Christ is the Pastor*. If that is our starting point, the rest will be fruitful.

August 13th, Thursday.

Excursion day! Bright and sunny!

We ride six kilometers by train to Punkaharju and lunch in the Finlandia Hotel, a tourist centre. National flags of most delegates are specially raised for our party, excepting Australia and Burma. Later at lunch table, little Australian and Burmese flags have been found and Kyaw Than and Leila are fit to fry!

The main things are unplanned: Gerard discoursing on French literary reviews as we walk; the awful passage of the Parikkala Express, belching wood-smoke, both cars swaying dangerously, peep-peep-peeping like a terrified woodmouse: blue sky and blue water between the red trunks of the pines.

And after supper, Sauna!

August 14th, Friday.

After supper we meet again for plenary discussion and the discussion turns to Pastor Virkkunen's address on 'The Pastor and Pastoral Care', and the question: must pastoral care make a person see his sin?

VIRKKUNEN: Very necessary. If he does not see it, nothing can help him, but the question is really, how?

M.: What is sin?

VIRKKUNEN: It is something very personal. It is all that separates me from God and from people.

K.: Is every pastoral problem a consequence of sin?

L.: What about, e. g. plain incompatibility between two persons?

VIRKKUNEN: We can do nothing in pastoral care unless we believe that God can change us. The 'incompatible' person may be given to me because I must grow in patience and love.

M.: Is all our pastoral advice based on sin?

VIRKKUNEN: People think of sin as details. Sin is a state of rebellion against God. It is when I fight against His will. It goes on every day. There is a great world, of sin and the Devil. Wherever I go I am dealing with its power. It is dangerous and serious. Without Christ I can do nothing about it.

After evening prayers little knots of people discuss passionately into the night. This much one can say: the question of student needs — sin or not? — is in the air. In my opinion this is the decisive question before we can go farther in understanding what pastoral care means.

August 15th, Saturday.

Wakened by Eilif and Rainer singing beneath the windows. Rainer has brought his lute. Each morning it has a different song. An extremely pleasant alarm clock. But since six a.m. the chalet has been alive. Bjölle is out gathering mushrooms. Eilif has run his mile. And from time to time one hears surreptitious splashing from the lake. By 7.45 the sauna is full of tooth-washing ladies, and all available boat-landings, rocks and sandy spots of men kneeling to their shaving. At eight, morning coffee and bread and marmelade. Immediately after, our dining room is transformed into a chapel and we have morning prayers. Sometimes we use Venite I, always Cantate

(with Leila sounding the note on her recorder, and in extreme emergencies rescuing the melody merrily by the same means). Often our prayers are free and simple. Then a half-hour or more silence for private meditation and prayer. Then the morning event. Lunch (called 'breakfast' in Finland) at twelve, including porridge, potatoes and gravy. Esko composes the daily newscast from several papers (always two days old) and manages to frighten us almost every day with the fate of the world. Afternoons generally free for study, rest, rowing, hiking, talking. Frequently, a battle of rowboats after supper, and a slow, lovely sunset. The evening event always ends for tea at nine. Evening prayers (Compline on Sundays), and silence by 10.30. In the evening — Sauna ! Kyaw Than, shouting from the corner when the steam reaches him : 'Now the devil is coming out of the rocks !'



"...along the harju to the parish church..."

August 16th, Sunday.

We walk together along the harju to the parish church : modest outside, beautiful inside — and thoroughly Finnish in that ! André reads the service of the French Reformed Church and preaches about justification. After Church we look briefly at the churchyard with its birches and quiet shore and its rows of stones — more than 175 of them — marking the graves of the young men of this country parish who fell between 1939 and 1944.

After supper we have an open evening for members of the local congregation. In spite of a rainstorm a number come and silently take their places on the benches. Hymns alternate with short talks or sermons — some six or seven in all, mostly by Chalet members. Two hours later at tea, I was amused at the reactions. The French were exhausted. The Finns were just getting started ! It is said such meetings frequently continue for five hours or more."

* * *

We feel that with the Chalet a new dimension to the work of the Federation has really been seen, even though as yet not clearly. Thirty five people have gone back to their Movements with many problems, but with a new concern, and with the conviction that as this concern penetrates into the various aspects of their work, it will enable them to bear a truer witness to Jesus Christ, from whom we have learned our concern for persons.

FEDERATION AROUND THE WORLD

East Germany

Since the release of a girl mathematics student during September, all formerly imprisoned members of the Studentengemeinde in Eastern Germany are now free.

New Zealand

The New Zealand S.C.M. from its annual conference has sent the following message to students around the world:

"Once again we of the New Zealand Student Christian Movement have gathered at our annual conference. This year we have come together to review the aims and basis of the Movement in the light of the early watchword of the Student Volunteer Movement, "The Evangelization of the World in this Generation". We feel called to take up our Christian discipleship. We feel that individual members should commit themselves to a greater extent to serve Christ in definite ways. With this goes the hope that all here will earnestly consider the call to missionary work both within our own country and overseas. This does not necessarily involve the simple revival of the Student Volunteer Movement but rather a modification of it to suit present needs and opportunities. Biblical studies have been conducted on the theme of missions, and addresses included those on the missionary situation in the Pacific, in Asia, and among the Maoris here in our own land, and the Christian witness in New Zealand society generally.

Mention of the Maori-European relationship may surprise those who believe that New Zealanders have found a solution to this question. We feel, however, that we still have a problem. Whereas in earlier times it seemed likely that the Maoris would form a decreasing section of our population, it is now apparent that they are forming an increasing proportion. Therefore, the extent to which the two cultures can be fused or encouraged to develop side by side, without injustice to either, becomes of greater importance.

This problem of our own reminds us of the far greater needs of students in other countries. Those of Eastern

Europe have had our prayers throughout the year and we shall continue to pray for them in their efforts to witness to the Christian faith under peculiarly difficult circumstances. Although political barriers separate us, we are convinced that we are one in Christ.

Among the students of Western Europe we think particularly at this moment of those who must determine their attitude towards rearmament.

We remember the members of the new Latin American Movements, and the difficulties which they, as a small minority, must face. Our prayers are with you.

We remember also the students of Asia with their special problems as minorities in non-Christian lands.

To those in Africa we can only say how greatly concerned we are at this time about our own attitude and that of our country towards the racial problems with which you have to deal. Criticism of other countries is easy, but all too frequently such criticism is based on a lack of real understanding. For this we can blame only ourselves, and for it we ask forgiveness. Moreover, while criticizing the policies of other nations we neglect to examine that of our own and so remain ignorant of aspects which ought to be revised.

We are deeply troubled by the threat of war, and pray constantly that there may be peace over all the world.

To all students who read this letter we send brotherly greetings. May God be with you.

We continue to pray for guidance both for you and for ourselves."

R.S.C.M. Outside Russia

Conference on Christian Action

This conference at Bièvres was devoted to a study of the person and work of St. Paul, which gave it a power and a

special character. For three days the delegates gathered around St. Paul. The day began with a liturgy, which was particularly solemn at Pentecost. For many members of the conference who came from outlying areas and who had never seen such a large group of young people in prayer, these morning liturgies which lasted from two to three hours, were a revelation which has left on their lives a mark which will not soon be erased. For these delegates, and especially for our Protestant friends, this intense liturgical life of the conference seemed at first somewhat exaggerated. But I do not know anyone who after three days at the conference did not sense that this liturgical emphasis formed the very heart of the conference and was more justified than any other part of the meeting.

The five addresses which were followed by group discussions were all devoted to a study of different aspects of the teaching of the great Apostle. Extremely interesting group discussions arose around the problems of interpretation of the message of St. Paul to present-day youth, who because of the nature of their education are no longer attracted by St. Paul and no longer understand his message.

It was interesting to see during these days of the conference how the many young people present were grasped by the Church and St. Paul. If the first day was, as always, marked by a certain instability, it soon gave place to a spirit of common straining towards the Truth, which for many revealed itself at the conference. Many had been brought to the conference by friends and had had no idea that these three days could work such a profound change in them.

In the life of our Movement conferences have always played a special role. They have been and continue to be the fullest manifestation of the ideology of our Movement which may be summed up as follows: to teach young people to live in and serve the Church. On the other hand, conferences always have a missionary task which is more or less successfully carried out according to the effort of the members of the R.S.C.M.

and the result of the conference. But it can never be said that a conference whose intention is to deepen our faith is a failure, for where two or three are gathered in the name of Christ He is there in the midst of them.

United States

A letter from Parker Rossman, Student Work Executive of the Student Fellowship of the Disciples of Christ, includes the following report of their summer conference:

"The National Disciples of Christ Student Fellowship Conference was held from August 23-29 at College Camp, Lake Geneva, Wisconsin. Attendance was nearly 400, which was a one fourth increase over our conference at Estes Park the previous year. The theme of the conference was, 'Seek Ye First the Kingdom', and the morning addresses centred on the biblical and theological understanding of the Kingdom of God, with a unique type of presentation consisting of a dialogue between two professors who disagreed. The evening presentations were on 'The Kingdoms Men Seek', and consisted of an analysis of the causes to which contemporary man seems to be giving himself.

International students from twelve countries and the use of *Cantate Domino*, together with the speech of our delegate to Travancore for the General Committee, Newton Fowler, helped remind the delegates of their participation in the Federation. Giving to the movement from students increased to nearly \$3,900.00 of a \$4,000.00 goal this year, which made it possible for the D.S.F. to over-subscribe the amount pledged to the Federation. Newton Fowler was elected chairman of the Movement for the following year. During the previous year, he not only visited student groups on a trip round the world, but also spoke to more than 100 college groups in the United States this spring. He reported very significant growth in numbers and spirit in our Disciple student groups, but reported a depressing lack of a sense of direction or understanding of the basic purpose of the

Christian group on the campus. Next year's conference will be directed to a discussion of this problem."

Karachi

Seven students in a number of Karachi Colleges have formed an S.C.M. Union, the first to be set up in Sind since the partition of India. A dozen colleges form the University of Karachi, all of them private, government or Moslem. There are no Christian colleges affiliated. Nowhere else in Pakistan is there an



The S.C.M. Union in Karachi

Alfred David, S. N. Spense, Caroline Sunder das, Clara Sunder das, Treza David, Hilda Josiah.

S.C.M. Union save in connection with one of the four Christian colleges. For several years it had not seemed possible to hope for an S.C.M. in this, the capital of Pakistan. Under the leadership of Archdeacon S. N. Spence, this new group has just been organized. As it is about 750 miles removed from the closest S.C.M. in Pakistan (Lahore), the S.C.M. urged Winburn Thomas, formerly a secretary of the W.S.C.F., to see that visitors travelling through Pakistan or India via Karachi make contact with the Union. The Union is conducting a Sunday School class for one of the

local churches, and conducts Bible study for its own members. It badly needs contact with outside movements to maintain its morale and purpose. (Contact Archdeacon Spence, 753 Lawrence Rd. Karachi 1, Pakistan.)

WINBURN THOMAS.

Student Pastor in Surabaja

The East continues to give to the West good examples of ecumenism. In the Netherlands, student pastors are no longer unknown, but they are working in and for their own churches. Ecumenical co-operation exists only between the two pastors for Eastern students, the Rev. Bijlefeld, of the Dutch Reformed Church, at Leiden, and the Rev. Fijn van Draat, of the Reformed Churches in the Netherlands, at Amsterdam.

In Surabaja however, this co-operation was officially announced when the congregations of the Javanese, the Chinese, the Indonesian Protestant and the European Protestant churches and the Reformed churches decided, after proper consultation and in agreement with each other, to call jointly a student pastor, namely the Rev. H. R. Weber, of Swiss origin, a missionary pastor of the Dutch Reformed Church, who has been working for some years in Celebes, and more recently in Luwuk Banggai.

Formerly, Mr. Weber was a secretary of the Swiss S.C.M., which gave him experience in this sphere.

For some years already Surabaja has been asking for a special pastor for student work, while the S.C.M. in Surabaja by its activities and attractive programme, has grown enormously: in 1950/51 it had 60 members. In 1951/52 162, and now many more than 200; that means that more than 10% of the total number of students in Surabaja are S.C.M. members, although most of the students are Moslems.

During a two-month visit of Mr. Itty, student secretary from India, the activ-

ities have received a new stimulus. And for a few weeks now, Surabaja has had its own student pastor, and here the ecumenical character of this event must be mentioned. In a joint service with all the churches mentioned above, held in the Y.M.C.A. building and led by the missionary pastor Dr. Ph. van Akkeren, the induction took place, after which Mr. Weber assumed his function.

Announcement of the Missionary Office of the Dutch Reformed Church, 24th September, 1953.

Netherlands

I was fortunate enough to be able to attend one of the summer camps of the Dutch S.C.M. on the theme "Europe Today". Each of four speakers threw light on one of the many aspects of the problem: "The Face of the New Europe", "New Europe in the World", "The Task of the University in the New Europe", and "Europe as an Immediate Responsibility". I don't intend to reproduce these four addresses, but only to give you an impression of the atmosphere in which they were given and the reactions to them revealed in the discussions.

According to the speakers, the integration of Europe is a necessity from both a material and a cultural viewpoint. Economic integration through such devices as the Schuman and Plevan Plans is a step forward. But this is not enough: there is need for integration in many other economic areas, and also on the cultural level. European culture, although it takes different forms in different countries, is essentially one, for it has a common base: the values brought to us by Athens, Rome and Jerusalem. Here is a task for the Christian as well as for the university.

The university is essentially supranational, for culture and science are supranational. There should be a European university to study the spiritual values inherent in European culture, and also the practical problems involved. The university should help Europe to integrate, and such integration would pro-



Ben Bavinck, leader of the Dutch S.C.M. summer camp

vide greater possibilities for a truly European university.

But does a European culture still exist? Are its values still a reality? Or are we witnessing its decline? We do not know — but we do know that a culture does not have a beginning, a peak and then an automatic end. A culture has its "ups and downs", and the deeper the "down" we live in, the harder we should work to climb out of it. This is no time for fatalism.

Or for Christian fatalism! It is the duty of the Christian to be the first to show the spirit of sacrifice necessary to the formation of a united Europe — for we shall have to make real sacrifices. It is not a simple question of balance and compromise. It is the duty of the Christian to emphasize constantly where the traditional European virtue — freedom of conscience — can be made a reality. Christians certainly know that European integration and European culture are not ultimate goods in themselves, and that God and Christianity do not need to be defended. But this can never excuse anyone from fulfilling his duty towards mankind.

These are only a handful of the questions which were studied in the lectures

and discussions. I have, for instance, passed over the whole military aspect with its many political difficulties. But I hope I have given you an impression of the sense of urgency and the positive note which I felt in the words of the speakers. One question frequently asked by the students was: What can we do now, as students? Though this question was undoubtedly evidence of an enthusiasm and a desire to help, I believe it also revealed a feeling of impotence. It is true that there are many complex problems to be solved, but the situation is urgent and we have a two-fold responsibility as Christians and as students. I will conclude with the words of one of the speakers: "Though all circumstances call for a united Europe, it will never work if there is not behind it an individual concern and determination to overcome the many obstacles involved."

J. M. LOEN.

Sierra Leone

The Sierra Leone S.C.M. has published the first number of its *News-Letter* which is to appear twice yearly. It contains a report on the fifth annual conference of the Movement which was attended by 72 delegates representing nine colleges and schools, as well as news of activities in the local branches. The editorial which introduces this first number says: "This is indeed an opportune moment for the advent of the Sierra Leone S.C.M. News-Letter. For now more than ever before has the need of a means of bringing our branches into closer touch become essential. Since its start seven years ago, the S.L.S.C.M. has, under His guidance, been growing from strength to strength. We all felt very happy when it was announced that delegates from Bo School and Magburaka Training College would be attending this year's conference, and when they did come, we knew that another important milestone had been reached. There are also hopes that a branch might soon be formed at Harford School, Moyamba. Thus in our own

small way we are playing our part to bring all sections of the country into closer fellowship."

Malaya

A group of medical students in the Malayan S.C.M. recently organized a one-day retreat, to which arts and science students were also invited, to discuss the report of the Federation General Committee commission on "Our Pastoral Needs as Students". The discussion divided pastoral needs into those within ourselves — our failure as Christians to live up to Christ's standards, and those outside ourselves — the challenges of science and various "isms". It was agreed that there is no real conflict between scientific truth and Christianity, and that while the scientific attitude and other systems of thought are good and necessary, in themselves they cannot provide an adequate answer to man's need. The only answer to our inward chaos is in an acceptance of ourselves as Christ sees us, and in a constant looking to him as the only adequate source of salvation and help.

Foreign Students

According to a recent UNESCO survey, 85,000 students throughout the world went abroad last year to study in universities and other institutions of higher learning. Europe and North America each accounted for 38 per cent of the total. The United States led in foreign enrolment with 30,332 students. Second was France with 8,946, and the United Kingdom was third with 5,856 (the British figure is expected to be higher when more complete returns are available.) Other leading countries were Egypt, 4,531; Switzerland, 4,363; the Vatican, 3,473; Mexico, 3,068; Germany, 2,944; Japan, 2,747; Argentina, 2,017; Italy, 1,445; Uruguay, 1,192; Spain, 1,160, and Belgium, 1,052. The survey covers only an estimated 80 per cent of foreign students as not all universities sent in reports.

Austria

The Indian Cultural Attaché in Austria was a guest speaker at a meeting arranged by the Vienna branch of the S.C.M. for reports on the various conferences held in India last December and January. In his address and during the discussion which followed, M. Ramaswamni, who is an alumnus of Madras Christian College, was able to draw a picture of his country with all her difficulties and hopes which was enthusiastically received by his audience. He pointed out the need for tolerance by elaborating the difference in his point of view and that of his listeners, and the fact that they had much to hear and to learn if they were to understand the real nature of India.

Japan and the Philippines

Here is the text of a letter sent to the Christian students of the Philippines by the National Summer School of the Japanese Student Y.M.C.A., which took place during August.

"Dear fellow-Christian students in the Philippines,

On behalf of the one hundred and fifty students and professors gathered here from fifty-four colleges and universities in this country to observe the Sixty-second National Student Y.M.C.A. Summer School, we express our most sincere Christian greetings to you. Our Summer School, which took place at Tozanso near Mt. Fuji from August 24th to 28th, was granted abundant blessings.

We spent five days under the theme "Witness within the University", for which we chose Hebrews 12:1-4 as the text.

It was our great joy that we could send four students during last May for your International Christian Work Camp which served for the rehabilitation of the Student Center, the Agricultural College, University of the Philippines at Les Banos, to which we feel a great responsibility. During this Summer School we were given an opportunity to share Namio Fuse's experiences there. After hearing his report we unanimously decided to share something with you, which is a very small gift to you as Filipino Christian students. The offering which we collected at our closing devotional service is not a big amount, but we feel that this may bring our heartfelt greetings and friendship as well as our prayers.

This is our desire and hope and prayer, that as we have spent the past five days in order to dedicate ourselves and to direct our lives "looking to Jesus the pioneer and perfecter of our faith" to make real the Christian witness within our university community, so you too may be directed by Him in the life of your movement.

May God bless you and render you help.

Sincerely Yours,

National Council of Y.M.C.A.
Makoto Terao, *Chairman 1952-3*
Masayoshi Uozumi,

Chairman 1953-4."

The price of a year's subscription to the *News Sheet* is as follows:
Sw. frs. 2.50; 3s. 6d.; \$1.00.

Subscription orders may be sent to your national S.C.M. office or to Federation headquarters.

AN OFFERING OF ACADEMIC WORK

Adoration

Glory be to thee, O Father everlasting, who art creator of all and fountain of truth.

Glory be to thee, O Lord Jesus Christ, who hast brought the light of the gospel to our darkness.

Glory be to thee, O Holy Spirit, who dost inspire in us such a desire of truth as will not let us rest short of the knowledge of God.

Blessed be thou, Father, Son and Holy Spirit, one God; and blessed be thy glorious name forever.

Confession

Almighty and most merciful Father, we confess in the sight of the whole company of heaven that we have sinned against thy love and against thy truth. Above all today we confess that we have not loved thee with our minds. We have not owned thy lordship in our thinking. Grant us, most merciful Father, pardon, absolution and remission of this and all our sin, and give us grace to love thee as we ought. Through Christ our Lord.

Thanksgiving

For our calling to serve thee with all the strength of our minds in the university,
Lord, we give thee thanks.

For the spirit of truth that inspires us continually in the search for truth in our studies,
Lord, we give thee thanks.

And above all for the death of thy Son upon the cross, and his glorious resurrection wherein thou hast shown thy foolishness to be wiser than the wisdom of men, and hast opened for us a justification, not through our thinking, but through faith in Christ,

Lord, we give thee thanks Amen.

Intercession

Lord, we pray.

For all called to have insight into thy purposes and the ends which man must serve. For all with a passion for justice and humanity, students of political and social theory, theologians and philosophers, historians and writers. For all of us in so far as we are called upon to read the signs of the times,

Lord, we pray.

For all social scientists, medical students, students of agriculture, engineering, mining and technology. And for all of us in our call to serve society through knowledge,

Lord, we pray.

For all institutions of learning, universities, colleges and schools, that they may serve truth in all freedom and responsibility. For those who do research, for those who teach and for those who study, that in one community of love and work, they may in reverence follow their calling, and come to true knowledge of thee,

Lord, we pray.

Grant us all humility, which comes from knowing that we seek to know because we are already known of thee; that we seek to serve as thou hast already been a servant unto us. Grant us knowledge, but above all grant us redemption from all vanity, idolatry, and self-seeking that perverts knowledge; grant this through Jesus Christ our Lord. Amen.

Benediction

May the blessing of God Almighty, the Father, the Son and the Holy Spirit, rest upon us and upon all our work and worship done in his name. May he give us light to guide us, courage to support us, and love to unite us, now and forevermore.

(Adapted from *Student Prayer*)

Amen.